The Messianic Drama Unveiled: An Exegesis of Revelation 12 Through the Lens of Psalm 2

彌賽亞戲劇的揭示：透過詩篇第二篇的視角釋義啟示錄第十二章

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I. Introduction 引言

The twelfth chapter of the Book of Revelation (Ἀποκάλυψις Ἰωάννου / *Apokalypsis Iōannou*) constitutes one of the most dramatically dense passages in all of Scripture: a cosmic tableau of a woman clothed with the sun, a great red dragon, a male child destined for universal sovereignty, and a war in heaven. Scholars have long observed that this chapter is woven from strands of the Hebrew Bible — particularly from the Prophets, the Torah, and the Writings. Yet no single Old Testament text provides a more structurally determinative hermeneutical key to Revelation 12 than Psalm 2 (תְּהִלִּים ב / *Tehillim Bet*).

啟示錄（Ἀποκάλυψις Ἰωάννου / *Apokalypsis Iōannou*）第十二章構成了整本聖經中最具戲劇張力的經文之一：一幅宇宙性的畫面——身披日頭的婦人、大紅龍、注定統治萬國的男孩子，以及天上的爭戰。學者們早已觀察到，此章以希伯來聖經的線索——特別是先知書、律法書和聖卷——交織而成。然而，沒有任何一卷舊約經文能比詩篇第二篇（תְּהִלִּים ב / *Tehillim Bet*）更在結構上為啟示錄第十二章提供決定性的詮釋鑰匙。

This essay argues that Psalm 2 functions as the primary intertextual matrix through which Revelation 12 should be read. The verbal, thematic, and theological correspondences between the two texts are not incidental allusions but constitute a deliberate and sustained hermeneutical strategy on the part of John the Revelator (Ἰωάννης / *Iōannēs*). In Psalm 2, one encounters the raging nations, the conspiring kings, the LORD's anointed King installed on Zion, the divine decree of divine sonship, and the promise of dominion over the nations with an iron rod. In

Revelation 12, each of these motifs is re-enacted on a cosmic, eschatological stage. The essay draws upon the Targum, Talmud, Mishnah, Tosefta, Baraitot, Geonic literature, Midrash Rabbah, Midrash Tehillim, and patristic sources to illuminate the rich interpretive tradition undergirding this intertextual connection.

本文主張，詩篇第二篇作為首要的互文母體（intertextual matrix），是啟示錄第十二章應當被閱讀的框架。兩段經文之間的文字、主題與神學對應關係，並非偶然的暗引，而構成了啟示者約翰（Ἰωάννης / *Iōannēs*）刻意且持續的詮釋策略。在詩篇第二篇中，我們遭遇了喧嚷的列國、密謀的君王、被耶和華立在錫安的受膏君王、神聖兒子名分的旨意，以及用鐵杖統治萬國的應許。在啟示錄第十二章中，這些母題在宇宙性、末世性的舞台上被重新演繹。本文援引塔古姆（Targum）、塔木德（Talmud）、米示拿（Mishnah）、托塞弗塔（Tosefta）、巴萊塔（Baraitot）、加昂文獻（Geonic literature）、大米德拉什（Midrash Rabbah）、詩篇米德拉什（Midrash Tehillim），以及教父文獻（patristic sources），以闡明支撐此互文關聯的豐富詮釋傳統。

II. The Textual Nexus: Psalm 2:9 and Revelation 12:5 文本樞紐：詩篇二篇9節與啟示錄十二章5節

The most explicit verbal link between Psalm 2 and Revelation 12 is found in the verbatim citation of Psalm 2:9 in Revelation 12:5. The identification of the male child is made exclusively through the language of the Psalmist:

詩篇第二篇與啟示錄第十二章之間最明確的文字關聯，見於啟示錄十二章5節逐字引用詩篇二篇9節。男孩子的身分完全藉詩篇作者的語言來確認：

Psalm 2:9 (MT): תְּרֹעֵם בְּשֵׁבֶט בַּרְזֶל כִּכְלִי יוֹצֵר תְּנַפְּצֵם (*Tərō'ēm bəšēḇeṭ barzel, kikəlî yôṣēr tənappəṣēm*) "You shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel."「你必用鐵杖打破他們，你必將他們如同窯匠的瓦器摔碎。」

Psalm 2:9 (LXX): ποιμανεῖς αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς σκεῦος κεραμέως συντρίψεις αὐτούς (*poimaneis autous en rhabdō sidēra, hōs skeuos kerameōs syntripseis autous*) "You shall shepherd them with an iron rod; as a potter's vessel you shall shatter them."「你必用鐵杖牧養他們，如同窯匠的瓦器，你必打碎他們。」

Revelation 12:5: ἔτεκεν υἱὸν ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ (*eteken huion arsen, hos mellei poimainein panta ta ethnē en rhabdō sidēra*) "She bore a male son, who is about to shepherd all the nations with an iron rod."「她生了一個男孩子，是將來要用鐵杖牧養萬國的。」

The critical textual observation here is that the Septuagint (LXX) reading of Psalm 2:9 employs the verb ποιμανεῖς (*poimaneis*, "you shall shepherd/rule"), translating the Hebrew תְּרֹעֵם (*tərō'ēm*). The Masoretic Hebrew root רעע (*rā'a'*, "to break, shatter") is rendered in the LXX by a homophone root רעה (*rā'āh*, "to shepherd, tend, rule"). As scholars including G. K. Beale have

observed, Revelation follows the LXX tradition consistently, employing ποιμαίνειν (*poimainein*) in all three citations of Psalm 2:9 (Revelation 2:27, 12:5, and 19:15), thereby holding in productive tension the dual meaning of royal shepherding and judicial shattering.[1] The iron rod (שֵׁבֶט בַּרְזֶל / *šēḇeṭ barzel*; ῥάβδος σιδηρᾶ / *rhabdos sidēra*) is simultaneously a scepter of governance and a weapon of judgment — a duality that perfectly encapsulates the Christological drama of Revelation 12.

此處關鍵的文本觀察在於：七十士譯本（LXX）在詩篇二篇9節中使用動詞 ποιμανεῖς（*poimaneis*，「你必牧養/統治」），翻譯了希伯來文 תְּרֹעֵם（*tərōʿēm*）。馬索拉希伯來文的字根 רעע（*rāʿaʿ*，「打破、粉碎」）在七十士譯本中被同音字根 רעה（*rāʿāh*，「牧養、管理、統治」）取代。正如包括畢乃爾（G. K. Beale）在內的學者所觀察的，啟示錄一貫遵循七十士譯本傳統，在詩篇二篇9節的三處引用中（啟示錄二章27節、十二章5節、十九章15節）均使用 ποιμαίνειν（*poimainein*），從而在王權牧養與司法粉碎的雙重意義之間保持了富有成效的張力。[1] 鐵杖（שֵׁבֶט בַּרְזֶל / *šēḇeṭ barzel*；ῥάβδος σιδηρᾶ / *rhabdos sidēra*）同時是治理的權杖與審判的武器——這種雙重性完美地概括了啟示錄第十二章的基督論戲劇。

III. The Raging Nations and the Great Dragon: Psalm 2:1–3 and Revelation 12:3–4, 7–9 列國的喧嚷與大紅龍：詩篇二篇1–3節與啟示錄十二章3–4、7–9節

Psalm 2 opens with the celebrated question:

詩篇第二篇以著名的問句開篇：

Psalm 2:1–3 (MT): לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יֶהְגּוּ־רִיק׃ יִתְיַצְּבוּ ׀ מַלְכֵי־אֶרֶץ וְרוֹזְנִים נוֹסְדוּ־יָחַד עַל־יְהוָה וְעַל־מְשִׁיחוֹ׃ נְנַתְּקָה אֶת־מוֹסְרוֹתֵימוֹ וְנַשְׁלִיכָה מִמֶּנּוּ עֲבֹתֵימוֹ׃

(*Lāmmāh rāgəšû gôyim ûlə'ummîm yehgû-rîq? Yityaṣṣəḇû malkê-'ereṣ wərôzənîm nôsədû-yāḥad 'al-YHWH wə'al-məšîḥô. Nənatṭəqāh 'eṯ-môsərôṯêmô wənašlîkāh mimmennû 'aḇōṯêmô.*)

"Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, saying, 'Let us burst their bonds apart and cast away their cords from us.'"

「外邦為什麼爭鬧？萬民為什麼謀算虛妄的事？世上的君王一齊起來，臣宰一同商議，要敵擋耶和華並祂的受膏者，說：『我們要掙開他們的捆綁，脫去他們的繩索。』」

In Revelation 12, this very rebellion is cosmic-ized and demonologized. The raging of the nations (רָגְשׁוּ גוֹיִם / *rāgəšû gôyim*) is embodied in the great red dragon (δράκων μέγας πυρρός / *drakōn megas pyrros*), who stands before the woman to devour her child (Revelation 12:4). The conspiracy of "kings and rulers" against "the LORD and His Anointed" (עַל־יְהוָה וְעַל־מְשִׁיחוֹ /

'al-YHWH wə'al-məšîḥô) is transfigured into the dragon's war against Michael and his angels (Revelation 12:7), and then into the dragon's persecution of the woman and the rest of her offspring, "who keep the commandments of God and hold to the testimony of Jesus" (Revelation 12:17).

在啟示錄第十二章中，這場叛逆被宇宙化和魔鬼化。列國的喧嚷（רָגְשׁוּ גוֹיִם / *rāgəšû gôyim*）化身為大紅龍（δράκων μέγας πυρρός / *drakōn megas pyrros*），牠站在婦人面前，等她生產之後要吞吃她的孩子（啟示錄十二章4節）。「君王和臣宰」抵擋「耶和華並祂受膏者」的共謀（עַל־יְהוָה וְעַל־מְשִׁיחוֹ / *'al-YHWH wə'al-məšîḥô*），轉化為龍與米迦勒和他的使者的爭戰（啟示錄十二章7節），又轉化為龍對婦人及其餘後裔——即「那些守神誡命、為耶穌作見證的」（啟示錄十二章17節）——的逼迫。

The Talmudic and Midrashic tradition confirms that Psalm 2:1–3 was understood eschatologically. The Babylonian Talmud, Avodah Zarah 3b (תלמוד בבלי, עבודה זרה ג ע"ב) records:

塔木德和米德拉什傳統確認，詩篇二篇1–3節曾被末世論地理解。巴比倫塔木德，阿沃達扎拉（《偶像崇拜》）3b（תלמוד בבלי, עבודה זרה ג ע"ב）記載：

> לעתיד לבוא באין עובדי כוכבים ומזלות ואומרים... באנו להלחם על ה' ועל משיחו שנאמר למה רגשו גוים (*Lə'āṯîd lāḇô' bā'îm 'ôḇədê kôḵāḇîm ûmazzālôṯ wə'ômərîm... bā'nû ləhillāḥēm 'al H' wə'al məšîḥô, šenne'emar lāmmāh rāgəšû gôyim*) "In the future to come, the idol-worshippers will come and say... 'We came to fight against the LORD and against His Messiah,' as it is stated, 'Why do the nations rage?'"

「將來那時，拜偶像的必來說……『我們是來與耶和華和祂的彌賽亞爭戰的』，如經所云：『外邦為什麼爭鬧？』」

Similarly, the Babylonian Talmud, Berakhot 7b (ברכות ז ע"ב) applies Psalm 2:1 directly to the eschatological battle. The Midrash Tehillim (מדרש תהלים) on Psalm 2:1 amplifies this:

同樣，巴比倫塔木德，伯拉蔻（《祝福篇》）7b（ברכות ז ע"ב）將詩篇二篇1節直接應用於末世之戰。詩篇米德拉什（מדרש תהלים）對詩篇二篇1節的註解進一步發揮此意：

> אף לעתיד לבוא גוג ומגוג עתידין לעמוד על ה' ועל משיחו ולהיפל (*'Af lā'āṯîd lāḇô' Gôg ûMāgôg 'aṯîdîn la'amōd 'al H' wə'al məšîḥô wəlehippōl*) "Even in the time-to-come, Gog and Magog will set themselves against the LORD and His Anointed, only to fall."[2]

「在末後的日子，歌革和瑪各也必起來抵擋耶和華和祂的受膏者，卻必敗亡。」[2]

This Gog-and-Magog typology — the eschatological alliance of wicked powers against God's Messiah — provides a precise Jewish hermeneutical framework within which the dragon of Revelation 12 can be understood. The dragon is the ultimate "king of the earth" who "sets himself" against the LORD's Anointed, and his defeat in the war in heaven (Revelation 12:7–9) re-enacts, on a transcendent plane, the divine laughter and sovereign dismissal of Psalm 2:4:

"He who sits in the heavens laughs; the Lord holds them in derision" (יֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק אֲדֹנָי יִלְעַג לָמוֹ / *yōšēḇ baššāmayim yiśḥāq 'Adonāy yil'ag lāmô*).

這種歌革瑪各的類型學——邪惡勢力在末世聯盟對抗神的彌賽亞——提供了一個精確的猶太詮釋框架，使我們可以在其中理解啟示錄第十二章中的龍。龍是那終極的「世上君王」，「起來」抵擋耶和華的受膏者；而牠在天上戰爭中的敗亡（啟示錄十二章7–9節），在超越的層面上重新演繹了詩篇二篇4節中神的大笑與至高的嘲弄：「那坐在天上的必發笑；主必嗤笑他們」（יֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק אֲדֹנָי יִלְעַג לָמוֹ / *yōšēḇ baššāmayim yiśḥāq 'Adonāy yil'ag lāmô*）。

IV. The Divine Decree and the Birth of the Male Child: Psalm 2:6–7 and Revelation 12:1–5 神聖的旨意與男孩子的誕生：詩篇二篇6–7節與啟示錄十二章1–5節

In Psalm 2:6–7, the LORD responds to the raging nations by issuing a sovereign decree:

在詩篇二篇6–7節中，耶和華以主權的旨意回應喧嚷的列國：

Psalm 2:6–7 (MT): וַאֲנִי נָסַכְתִּי מַלְכִּי עַל־צִיּוֹן הַר־קָדְשִׁי: אֲסַפְּרָה אֶל חֹק יְהוָה אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ:

(*Wa'anî nāsakhtî malkî 'al-Ṣiyyôn har-qodšî. 'Asappərāh 'el ḥōq: YHWH 'āmar 'ēlay bənî 'attāh 'anî hayyôm yəlidtîḵā.*)

"And I have set My King on Zion, My holy hill. I will tell of the decree: The LORD said to Me, 'You are My Son; today I have begotten You.'"

「我已經立我的君在錫安——我的聖山上了。受膏者說：我要傳聖旨。耶和華曾對我說：『你是我的兒子，我今日生你。』」

The Aramaic Targum to Psalms 2:6–7 renders this:

亞蘭文詩篇塔古姆（Aramaic Targum）對詩篇二篇6–7節的翻譯為：

> וַאֲנָא רַבִּיתִי מַלְכִּי וּמַנִּיתֵיהּ עַל טוּר מַקְדְּשִׁי צִיּוֹן... חָבִיב כְּבַר לְאַבָּא (*Wa'anā rabbîṯî malkî ûmanîṯêh 'al ṭûr maqdəšî Ṣiyyôn… ḥāḇîḇ kəḇar ləʼabbā*) "And I have magnified my king and appointed him upon the mountain of my sanctuary, Zion… beloved as a son to a father."[3]

「我已尊我的王為大，並立他在我聖所的山——錫安之上……如子之於父般蒙愛。」[3]

The Targum's rendering of "You are my son" as "beloved as a son to a father" (חָבִיב כְּבַר לְאַבָּא / *ḥāḇîḇ kəḇar ləʼabbā*) reflects a deliberate theological circumlocution to avoid literal divine sonship, yet preserves the intimate, covenantal relationship between God and the Messianic

king. Rashi (Rabbi Shlomo Yitzhaki, 1105–1040 ,רש"י), in his commentary on Psalm 2:7, acknowledges the rabbinic Messianic tradition before offering a historical-contextual reading referring to David: "Our teachers interpreted the subject of this Psalm with reference to King Messiah, but according to its plain meaning (*peshat* / פשט) it will be right to expound it of David himself."[4]

塔古姆將「你是我的兒子」翻譯為「如子之於父般蒙愛」（חָבִיב כְּבַר לְאַבָּא / *ḥāḇîḇ kəḇar lə'abbā*），反映了一種刻意的神學迂迴表述，以避免字面上的神聖子嗣關係，但保留了神與彌賽亞君王之間親密的約性關係。拉希（拉比所羅門·伊茨哈基，1105–1040，רש"י）在其詩篇二篇7節的註釋中，先承認了拉比們的彌賽亞傳統，然後提出了指向大衛本人的歷史語境解讀：「我們的教師以彌賽亞王來解釋此詩篇的主題，但按其字面意思（*peshat* / פשט），將之闡釋為大衛本人是恰當的。」[4]

The Midrash Tehillim (Shoḥer Ṭov / שוחר טוב) on Psalm 2:7 provides the most dramatic parallel to the birth narrative of Revelation 12:

詩篇米德拉什（《尋求善道》/ שוחר טוב）對詩篇二篇7節的註解，提供了與啟示錄第十二章誕生敘事最為戲劇性的平行：

> ר' הונא אמר: יסורין נחלקו לשלשה חלקים... ואחד דורו של משיח... אמר הקב"ה: צריך אני לברוא אותו בריה חדשה, וכן הוא אומר: היום ילדתיך, כלומר ביום הגאולה ממש הקב"ה בורא את המשיח
> (*R. Hûnā' 'āmar: yissûrîn neḥelqû lišlōšāh ḥalāqîm… wə'eḥād dôrô šel māšîaḥ… 'āmar haqqādôš bārûḵ hû': ṣārîḵ 'anî liḇrō' 'ōṯô bəriyyāh ḥadāšāh, wəḵēn hû' 'ômēr: hayyôm yəlidtîḵā, kəlômar bəyôm haggə'ullāh mamāš haqqādôš bārûḵ hû' bôrē' 'eṯ hammāšîaḥ*)
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> "R. Huna said: Suffering is divided into three portions… one the generation of the King Messiah will take… The Holy One, blessed be He, said: 'I must create [the Messiah] as a new creation.' And so it is said: 'Today I have begotten you' — that is, on the very day of redemption, God will create the Messiah."[5]

「胡納拉比說：苦難分為三份……其一是彌賽亞的世代必承受的……聖者——願祂受頌讚——說：『我必須將（彌賽亞）作為新的受造物來創造。』正如經上所說：『我今日生你』——也就是說，在救贖的那一天，神要創造彌賽亞。」[5]

This midrashic tradition — that the Messiah is "begotten" or "created anew" on the day of redemption — resonates profoundly with Revelation 12:5, where the male child is born precisely at the climactic moment of cosmic conflict. The birth is not merely a historical recollection of the Nativity but an eschatological event: the Messiah's enthronement. The child's being "caught up to God and to His throne" (ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ / *hērpasthē to teknon autēs pros ton theon kai pros ton thronon autou*, Revelation 12:5b) directly enacts the enthronement decree of Psalm 2:6: "I have set My King on Zion."

這一彌賽亞在救贖之日被「生出」或「被重新創造」的米德拉什傳統，與啟示錄十二章5節產生了深刻的共鳴——在那裡，男孩子恰恰在宇宙衝突的高潮時刻被生出。這誕生不僅僅是對聖誕歷史的回顧，而是一個末世事件：彌賽亞的登基。孩子「被提到神寶座那裡去了」（ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ / *hērpasthē to teknon autēs pros ton theon kai*

pros ton thronon autou，啟示錄十二章5節下），直接實現了詩篇二篇6節的登基旨意：「我已經立我的君在錫安。」

V. The Enthronement and the Iron Rod: Psalm 2:8–9 and Revelation 12:5, 10–11 登基與鐵杖：詩篇二篇8–9節與啟示錄十二章5、10–11節

Following the decree of sonship, Psalm 2:8–9 records the Father's grant of universal sovereignty:

在兒子名分的旨意之後，詩篇二篇8–9節記載了父將普世主權的賜予：

Psalm 2:8 (MT): שְׁאַל מִמֶּנִּי וְאֶתְּנָה גּוֹיִם נַחֲלָתֶךָ וַאֲחֻזָּתְךָ אַפְסֵי־אָרֶץ (*Šə'al mimmenî wə'ettənāh gôyim naḥalāṯeḵā wa'aḥuzzāṯəḵā 'afsê-'āreṣ*) "Ask of Me, and I will give the nations as Your inheritance, and the ends of the earth as Your possession."「你求我，我就將列國賜你為基業，將地極賜你為田產。」

The Babylonian Talmud, Sukkah 52a (סוכה נב ע"א), applies this verse directly to the Messiah, son of David:

巴比倫塔木德，蘇卡（《住棚篇》）52a（סוכה נב ע"א）將此經節直接應用於大衛的子嗣彌賽亞：

> תנו רבנן: משיח בן דוד שעתיד להגלות במהרה בימינו, אומר לו הקב"ה: שאל ממני דבר ואתננו לך, שנאמר: אספרה אל חוק ה' אמר אלי בני אתה אני היום ילדתיך, שאל ממני ואתנה גוים נחלתך (*Tānû rabbānān: Māšîaḥ ben Dāwîd še'āṯîd ləhiggālôṯ bimhērāh bəyāmênû, 'ômēr lô haqqādôš bārûḵ hû': Šə'al mimmenî dāḇār wə'eṯṯenennû ləḵā, šenne'emar: 'Asappərāh 'el ḥōq H' 'āmar 'ēlay bənî 'attāh 'anî hayyôm yəlidtîḵā, šə'al mimmenî wə'eṯṯənāh gôyim naḥalāṯeḵā*)
>
> "Our Rabbis taught: The Messiah son of David, who is destined to be revealed speedily in our days — the Holy One, blessed be He, says to him: 'Ask of Me anything and I will give it to you,' as it is stated: 'I will tell of the decree: The LORD said to Me, You are My Son, today I have begotten You; ask of Me, and I will give the nations as Your inheritance.'"[6]

「我們的拉比們教導說：大衛之子彌賽亞，注定要在我們的日子迅速顯現——聖者——願祂受頌讚——對他說：『你向我求什麼，我就賜給你。』如經所云：『我要傳聖旨：耶和華曾對我說：你是我的兒子，我今日生你；你求我，我就將列國賜你為基業。』」[6]

The same passage in Sukkah 52a also references the iron rod of Psalm 2:9, applying it to the Messiah ben Joseph: "Thou wilt bruise them with a rod of iron (תְּרֹעֵם בְּשֵׁבֶט בַּרְזֶל / *tərō'ēm bəšēḇeṭ barzel*); this is Messiah ben Joseph." The Yalkut Shimoni (ילקוט שמעוני, a 621§,

medieval compilation but preserving earlier Baraitot traditions, similarly states on verse 9: "Thou wilt bruise them with a rod of iron; this is Messiah ben Joseph" (תרועם בשבט ברזל — זה משיח בן יוסף / *tərōʿēm bəšēḇeṭ barzel — zeh māšîaḥ ben Yôsēf*).[7]

蘇卡52a的同一段落也引用了詩篇二篇9節的鐵杖，將其應用於約瑟之子彌賽亞：「你必用鐵杖打破他們（תְּרֹעֵם בְּשֵׁבֶט בַּרְזֶל / *tərōʿēm bəšēḇeṭ barzel*）；這指的是約瑟之子彌賽亞。」中世紀彙編但保存了更早期巴萊塔傳統的《合參米德拉什》（621§，ילקוט שמעוני，同樣在第9節註解中說：「你必用鐵杖打破他們——這指的是約瑟之子彌賽亞」（תרועם בשבט ברזל — זה משיח בן יוסף / *tərōʿēm bəšēḇeṭ barzel — zeh māšîaḥ ben Yôsēf*）。[7]

Genesis Rabbah 44:8 (בראשית רבה מד:ח) provides further confirmation:

《創世記大米德拉什》44:8（בראשית רבה מד:ח）提供了進一步的確認：

> ר' יונתן אמר: שלשה נאמר להם שאל — שלמה, אחז, ומלך המשיח. מלך המשיח: שאל ממני ואתנה גוים נחלתך (*R. Yônāṯān 'āmar: šəlōšāh ne'emar lāhem šə'al — Šəlōmōh, 'Āḥāz, ûmeleḵ hammāšîaḥ. Meleḵ hammāšîaḥ: šə'al mimmenî wə'eṯṯənāh gôyim naḥalāṯeḵā*)
>
> "R. Jonathan said: Three persons were bidden 'Ask' — Solomon, Ahaz, and the King Messiah. The King Messiah: 'Ask of Me, and I will give the nations as Your inheritance' (Psalm 2:8)."[8]

「約拿單拉比說：有三人蒙吩咐『求吧』——所羅門、亞哈斯、和彌賽亞王。彌賽亞王：『你求我，我就將列國賜你為基業』（詩篇二篇8節）。」[8]

In Revelation 12:10–11, the enthronement victory is celebrated: "Now the salvation and the power and the kingdom of our God and the authority of His Christ have come" (ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ / *arti egeneto hē sōtēria kai hē dynamis kai hē basileia tou theou hēmōn kai hē exousia tou Christou autou*). The phrase ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ ("the authority of His Christ") is a direct echo of the enthronement language of Psalm 2:6–9, where the Anointed One receives authority over the nations.

在啟示錄十二章10–11節中，登基的得勝被慶祝：「我神的救恩、能力、國度，並祂基督的權柄，現在都來到了」（ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ / *arti egeneto hē sōtēria kai hē dynamis kai hē basileia tou theou hēmōn kai hē exousia tou Christou autou*）。短語 ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ（「祂基督的權柄」）直接回應了詩篇二篇6–9節的登基語言——受膏者在其中領受了對萬國的權柄。

VI. Saadiah Gaon and the Karaite Exegetes: The Eschatological Rebellion 薩阿迪亞加翁與卡拉派釋經家：末世的叛逆

Saadiah Gaon (סעדיה גאון, 882–942), in his commentary on Psalms (תהלים עם תרגום ופירוש הגאון רבנו סעדיה), unambiguously reads Psalm 2 as Messianic and eschatological. He affirms that the psalm describes "the vengeance that will befall the unbelievers" and the "action taken by the unbelievers to cast off the commandments of the Lord and His Anointed." The word "bonds" (מוֹסְרוֹת / *môsərôṯ*) in Psalm 2:3, according to Saadiah, refers to the divine commandments, and the rebellion of the nations is their refusal to submit to God's Messiah.[9] This is precisely the dynamic of Revelation 12: the dragon's war is fundamentally a refusal to submit to the sovereignty of the child who is destined to "shepherd all the nations with an iron rod."

薩阿迪亞加翁（סעדיה גאון, 882–942）在其詩篇註釋（תהלים עם תרגום ופירוש הגאון רבנו סעדיה）中，明確地將詩篇第二篇解讀為彌賽亞的和末世的。他斷言此詩描述了「將臨到不信者身上的懲罰」以及「不信者試圖擺脫主和祂受膏者之誡命的行為」。根據薩阿迪亞，詩篇二篇3節中的「捆綁」（מוֹסְרוֹת / *môsərôṯ*）指的是神聖的誡命，而列國的叛逆正是他們拒絕順服神的彌賽亞。[9] 這恰恰就是啟示錄第十二章的動態：龍的爭戰從根本上就是拒絕順服那注定要「用鐵杖牧養萬國」的孩子的主權。

The Karaite exegetes Salmon ben Yeruham (שלמון בן ירוחם, 10th c.) and Yefet ben Eli (יפת בן עלי, 10th c.) both identified the rebellion of Psalm 2 with the eschatological war of Gog and Magog. Salmon ben Yeruham wrote: "This psalm contains part of the events related to Gog and Magog, the particular nature of Israel, the mention of the Messiah and of Zion."[10] Yefet ben Eli specified that the "anointed" of Psalm 2:2 is specifically "the Messiah, son of David, not Elijah or the Messiah, son of Joseph" (משיח בן דוד ולא אליהו ולא משיח בן יוסף / *māšîaḥ ben Dāwîd wəlō' 'Ēliyyāhû wəlō' māšîaḥ ben Yôsēf*).[11] This interpretive specificity is important for understanding Revelation 12, where the male child is unmistakably the Davidic Messiah, the ultimate fulfillment of Psalm 2's royal figure.

卡拉派釋經家所羅門·本·耶魯哈姆（שלמון בן ירוחם，十世紀）和耶弗特·本·阿里（יפת בן עלי，十世紀）都將詩篇第二篇中的叛逆與歌革瑪各的末世之戰聯繫起來。所羅門·本·耶魯哈姆寫道：「此詩包含了與歌革瑪各相關的事件、以色列的獨特性質、彌賽亞和錫安的提及。」[10] 耶弗特·本·阿里明確指出，詩篇二篇2節的「受膏者」特指「大衛之子彌賽亞，而非以利亞或約瑟之子彌賽亞」（משיח בן דוד ולא אליהו ולא משיח בן יוסף / *māšîaḥ ben Dāwîd wəlō' 'Ēliyyāhû wəlō' māšîaḥ ben Yôsēf*）。[11] 這種詮釋的精確性對理解啟示錄第十二章至為重要——在那裡，男孩子無可爭辯地就是大衛的彌賽亞，是詩篇第二篇中君王形象的最終應驗。

Maimonides (Rambam / רמב"ם, 1204–1138), in his introduction to Sanhedrin Chapter 10 (*Perek Ḥeleq* / פרק חלק), writes regarding Psalm 2:7:

邁蒙尼德（蘭邦 / רמב"ם, 1204–1138）在其《公會議論集》（Sanhedrin）第十章（*Perek Ḥeleq* / פרק חלק）的引言中，就詩篇二篇7節寫道：

> "The prophets and the saints have longed for the days of the Messiah, and great has been their desire towards him, for there will be with him the gathering together of the righteous and the administration of good, and wisdom, and royal righteousness… as it is said: 'The Lord said unto me, Thou art my son, to-day have I begotten thee.'"[12]

「眾先知和聖徒都渴慕彌賽亞的日子，對他懷有極大的盼望，因為那時將有義人的聚集、良善的施行、智慧、和王權的公義……正如所記：『主對我說：你是我的兒子，我今日生你。』」[12]

VII. The Patristic Witness: The Church Fathers on Revelation 12 and Psalm 2 教父的見證：教父論啟示錄第十二章與詩篇第二篇

A. Hippolytus of Rome (Ἱππόλυτος / *Hippolytos*, c. 170–235) 羅馬的希波呂圖

Hippolytus, in his *Treatise on Christ and Antichrist* (Περὶ τοῦ Χριστοῦ καὶ τοῦ Ἀντιχρίστου / *Peri tou Christou kai tou Antichristou*), §61, provides the earliest extant sustained patristic commentary on Revelation 12. He identifies the woman as the Church (ἡ Ἐκκλησία / *hē Ekklēsia*):

希波呂圖在其《論基督與敵基督》（Περὶ τοῦ Χριστοῦ καὶ τοῦ Ἀντιχρίστου / *Peri tou Christou kai tou Antichristou*）§61中，提供了現存最早的、對啟示錄第十二章持續性的教父註釋。他將婦人辨識為教會（ἡ Ἐκκλησία / *hē Ekklēsia*）：

> "By the woman then clothed with the sun, he meant most manifestly the Church, endued with the Father's word, whose brightness is above the sun… And 'she brought forth a man-child, who is to rule all the nations' — by this he means that the Church, always bringing forth Christ, the perfect man-child of God, who is declared to be God and man, becomes the teacher of all the nations."[13]

「他所說那身披日頭的婦人，最明顯地指的是教會，被父的道所充滿，其光輝勝過太陽……『她生了一個男孩子，是將要用鐵杖轄管萬國的』——他藉此表明教會常常生出基督，那完全的、神的男孩子，被宣告為神又是人，成為萬國的教師。」[13]

Critically, Hippolytus explicitly links Psalm 2 to this passage. In his quotation of Revelation 12:5 — "who is to rule all the nations" — the phrase "rule all the nations" (ποιμαίνειν πάντα τὰ ἔθνη / *poimainein panta ta ethnē*) is unmistakably from Psalm 2:9 LXX. Furthermore, Hippolytus also cites Psalm 110:1 in the same context — "As David also declared long ago when he said, 'The Lord said to my Lord, Sit at my right hand, until I make Your enemies Your footstool'" — thus embedding Revelation 12 within the broader Psalmic framework of Messianic enthronement and cosmic sovereignty.[14]

至關重要的是，希波呂圖明確地將詩篇第二篇與此段經文相連。在他引用啟示錄十二章5節——「將要用鐵杖轄管萬國的」——之中，「轄管萬國」（ποιμαίνειν πάντα τὰ ἔθνη / *poimainein panta ta ethnē*）一語無疑出自七十士譯本的詩篇二篇9節。此外，希波呂圖還在同一語境中引用了詩篇一一〇篇1節——「正如大衛很早就宣告說：『主對我主說：你坐在我的右邊，等我使你仇敵作你的腳凳。』」——從而將啟示錄第十二章置入了更廣泛的彌賽亞登基與宇宙主權的詩篇框架之中。[14]

B. Methodius of Olympus (Μεθόδιος / *Methodios*, d. c. 311) 奧林帕斯的美多丟

In his *Symposium, or Banquet of the Ten Virgins* (Συμπόσιον / *Symposion*), Discourse VIII, Chapters 4–9, Methodius offers an extended allegorical exegesis of Revelation 12, identifying the woman as the Church and the male child as the faithful who are "born" into Christ through baptism. While Methodius' interpretation is more ecclesiological than strictly Christological, he significantly cites Psalm 2:7 — "You are my Son; this day have I begotten you" (Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε / *Huios mou ei su, egō sēmeron gegennēka se*) — to explain the "begetting" of the faithful through the Church. He writes:

在其《會飲篇》或《十童女的筵席》（Συμπόσιον / *Symposion*），第八篇講道，第4–9章中，美多丟提供了啟示錄第十二章的擴展寓意釋經，將婦人辨識為教會，將男孩子辨識為通過洗禮在基督裡「出生」的信徒。雖然美多丟的詮釋比嚴格的基督論更偏向教會論，但他顯著地引用了詩篇二篇7節——「你是我的兒子，我今日生你」（Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε / *Huios mou ei su, egō sēmeron gegennēka se*）——來解釋信徒透過教會的「生出」。他寫道：

> "The expression 'This day have I begotten you' signifies that He willed that He who existed before the ages in heaven should be begotten on the earth — that is, that He who was before unknown should be made known."[15]

「『我今日生你』這一表述意味著，祂定意使那在天上自亙古即已存在者在地上被生出——即那先前不被認識的，如今被顯明。」[15]

C. Victorinus of Pettau (Victorinus Petavionensis, d. c. 304) 佩陶維的維多利努

Victorinus, author of the earliest extant Latin commentary on the Book of Revelation (*Commentarius in Apocalypsin*), interprets the woman of Revelation 12 as "the ancient Church of the fathers and prophets and saints and apostles" (*ecclesia antiqua patrum et prophetarum et sanctorum et apostolorum*). Regarding the male child who is to "rule all nations with a rod of iron," Victorinus explicitly links this to the royal Messianic promise, recognizing the citation of Psalm 2:9 embedded in Revelation 12:5. The seven-headed red dragon is interpreted as the Roman Empire and its powers, which stand in opposition to Christ — an embodiment of the conspiracy of kings and rulers against the LORD and His Anointed in Psalm 2:2.[16]

維多利努，啟示錄現存最早的拉丁語註釋（*Commentarius in Apocalypsin*）的作者，將啟示錄第十二章的婦人解釋為「列祖、先知、聖徒和使徒的古教會」（*ecclesia antiqua patrum et prophetarum et sanctorum et apostolorum*）。關於那「將要用鐵杖轄管萬國」的男孩子，維多利努明確地將其與王家彌賽亞應許相連，承認了嵌入在啟示錄十二章5節中的詩篇二篇9節之引用。七頭大紅龍被解

釋為羅馬帝國及其權勢，這些權勢站在基督的對立面——是詩篇二篇2節中「世上的君王和臣宰」密謀抵擋「耶和華和祂受膏者」的具體化身。[16]

D. Oecumenius (Οἰκουμένιος / *Oikoumenios*, 6th c.) and Andrew of Caesarea (Ἀνδρέας Καισαρείας / *Andreas Kaisareias*, late 6th c.) 厄庫美尼烏斯（六世紀）與凱撒利亞的安德烈（六世紀末）

Among the Greek patristic commentators on Revelation, both Oecumenius and Andrew of Caesarea recognize the Christological significance of the male child in Revelation 12:5. Their readings, while diverging on some details, consistently affirm that the phrase "who is to rule all nations with an iron rod" is a direct and intentional citation of Psalm 2:9, and that the cosmic conflict of Revelation 12 enacts the drama first scripted in the royal psalm. Andrew of Caesarea's commentary, which became the standard Byzantine commentary on the Apocalypse, served to canonize this Psalm 2–Revelation 12 connection in Eastern Orthodox exegetical tradition.[17]

在啟示錄的希臘教父註釋家中，厄庫美尼烏斯和凱撒利亞的安德烈都承認啟示錄十二章5節中男孩子的基督論意義。他們的解讀雖在某些細節上有所分歧，卻一致確認「將要用鐵杖轄管萬國」這一語句是對詩篇二篇9節的直接而有意的引用，並且啟示錄第十二章的宇宙衝突重演了最初在此王家詩篇中所編排的戲劇。凱撒利亞的安德烈的註釋成為拜占庭傳統中啟示錄的標準註釋，將這種詩篇第二篇與啟示錄第十二章的關聯固定於東正教釋經傳統之中。[17]

VIII. The Woman, Zion, and the People of God: The Ecclesiological Dimension 婦人、錫安與神的子民：教會論的向度

The woman of Revelation 12, clothed with the sun, the moon under her feet, and a crown of twelve stars upon her head, is most naturally understood within the Protestant exegetical tradition as the faithful community — the people of God across both Testaments — from whom the Messiah comes. This resonates with the Zion theology of Psalm 2:6, where the LORD installs His King "on Zion, My holy hill" (עַל־צִיּוֹן הַר־קָדְשִׁי / *'al-Ṣiyyôn har-qodšî*). Zion in the Psalms is not merely a geographical designation but a theological symbol for the dwelling of God among His people and the seat of Messianic kingship.

啟示錄第十二章中身披日頭、腳踏月亮、頭戴十二星冠冕的婦人，在基督教（新教）釋經傳統中最自然的理解是忠信的群體——橫跨兩約的神的子民——彌賽亞由其中而出。這與詩篇二篇6節的錫安神學相呼應，耶和華在其中立祂的君王「在錫安——我的聖山上」（עַל־צִיּוֹן הַר־קָדְשִׁי / *'al-Ṣiyyôn har-qodšî*）。詩篇中的錫安不僅僅是一個地理名稱，而是一個神學象徵，代表神住在祂子民中間以及彌賽亞王權的寶座。

Methodius makes the identification explicit in *Symposium* VIII.5: "The woman who appeared in heaven clothed with the sun… is certainly, according to the accurate interpretation, our mother… whom the prophets, according to the aspect of their subjects, have called sometimes Jerusalem, sometimes a Bride, sometimes Mount Zion, and sometimes the Temple and Tabernacle of God."[18] This multiplicity of designations — Jerusalem, Bride, Zion, Temple — is itself drawn from the Psalmic and Prophetic tradition in which Zion births the Messiah and gives shelter to the people of God.

美多丢在《會飲篇》VIII.5中明確地進行了辨識：「那顯現在天上、身披日頭的婦人……按照準確的解釋，確實就是我們的母親……先知們按照他們論述的不同面向，有時稱她為耶路撒冷，有時為新婦，有時為錫安山，有時為神的殿和帳幕。」[18] 這些多重稱謂——耶路撒冷、新婦、錫安、聖殿——本身就取自詩篇和先知傳統，在那傳統中，錫安生出彌賽亞並庇護神的子民。

The birth pangs of the woman in Revelation 12:2 (ὠδίνουσα / *ōdinousa*) correspond to the rabbinic concept of חֶבְלֵי מָשִׁיחַ (*ḥeḇlê māšîaḥ*, "the birth pangs of the Messiah") — the suffering that precedes and accompanies the Messianic advent. The Babylonian Talmud, Shabbat 118a (שבת קיח ע"א) and Sanhedrin 98b (סנהדרין צח ע"ב), record prayers to be spared from the "pangs of the Messiah" (חֶבְלוֹ שֶׁל מָשִׁיחַ / *ḥeḇlô šel māšîaḥ*). Midrash Tehillim on Psalm 2:7 explicitly links the suffering of the Messianic era with the "begetting" decree: "Suffering is divided into three portions… one the generation of the King Messiah will take."[19] In Revelation 12, the woman's travail represents exactly these Messianic birth pangs — the suffering of God's people from which the Messianic King and His kingdom emerge.

啟示錄十二章2節中婦人的產痛（ὠδίνουσα / *ōdinousa*）對應於拉比概念中的 חֶבְלֵי מָשִׁיחַ（*ḥeḇlê māšîaḥ*，「彌賽亞的產痛」）——那在彌賽亞降臨之前和之中的苦難。巴比倫塔木德，安息日篇（118（שבתa 和公會議篇（98（סנהדריןb，記載了祈求免於「彌賽亞之痛」（חֶבְלוֹ שֶׁל מָשִׁיחַ / *ḥeḇlô šel māšîaḥ*）的禱告。詩篇米德拉什對詩篇二篇7節明確地將彌賽亞時代的苦難與「生出」的旨意相聯繫：「苦難分為三份……其一是彌賽亞王的世代必承受的。」[19] 在啟示錄第十二章中，婦人的臨產之痛正代表了這些彌賽亞的產痛——神的子民的苦難，彌賽亞王和祂的國度由此而生。

IX. The Defeat of the Dragon and the Futility of Rebellion: Psalm 2:4–5 and Revelation 12:7–12 龍的敗亡與叛逆的徒勞：詩篇二篇4–5節與啟示錄十二章7–12節

Psalm 2:4–5 records the divine response to the raging nations:

詩篇二篇4–5節記載了神對喧嚷列國的回應：

Psalm 2:4–5 (MT): יוֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק אֲדֹנָי יִלְעַג־לָמוֹ׃ אָז יְדַבֵּר אֵלֵימוֹ בְאַפּוֹ וּבַחֲרוֹנוֹ יְבַהֲלֵמוֹ׃ (*Yôšēḇ baššāmayim yiśḥāq; 'Adonāy yil'ag lāmô. 'Āz yədabbēr 'ēlêmô ḇə'appô ûḇaḥarônô yəḇahălēmô.*) "He who sits in the heavens laughs; the Lord holds them in derision. Then He will

speak to them in His wrath, and terrify them in His fury."「那坐在天上的必發笑；主必嗤笑他們。那時祂要在怒中責備他們，在烈怒中驚嚇他們。」

In Revelation 12:7–9, this sovereign dismissal takes the form of Michael's war against the dragon:

在啟示錄十二章7–9節中，這一至高的駁回以米迦勒對龍的爭戰的形式呈現：

> καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος… καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν (*kai egeneto polemos en tō ouranō, ho Michaēl kai hoi angeloi autou tou polemēsai meta tou drakontos… kai eblēthē ho drakōn ho megas, ho ophis ho archaios, ho kaloumenos Diabolos kai ho Satanas, ho planōn tēn oikoumenēn holēn, eblēthē eis tēn gēn*)
>
> "And war broke out in heaven: Michael and his angels fought against the dragon… and the great dragon was cast out, that ancient serpent called the Devil and Satan, who deceives the whole world — he was cast to the earth."

「在天上就有了爭戰。米迦勒同他的使者與龍爭戰……大龍就是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的——牠被摔在地上。」

The defeat of the dragon enacts Psalm 2:4–5 on the heavenly plane. The dragon "was not strong enough" (οὐκ ἴσχυσεν / *ouk ischysen*, Revelation 12:8) — the plot of the nations was "in vain" (רִיק / *rîq*, Psalm 2:1). The dragon's fall from heaven mirrors the sovereign mockery of Psalm 2:4; the Most High merely laughs, and the conspiracy collapses. As the Midrash Tehillim states: "Even in the time-to-come, Gog and Magog will set themselves against the LORD and His Anointed, only to fall."[20]

龍的敗亡在天上層面實現了詩篇二篇4–5節。龍「並不得勝」（οὐκ ἴσχυσεν / *ouk ischysen*，啟示錄十二章8節）——列國的圖謀是「虛妄的」（רִיק / *rîq*，詩篇二篇1節）。龍從天上的墜落映照了詩篇二篇4節中至高者主權的嗤笑；至高者只是發笑，密謀便瓦解了。正如詩篇米德拉什所言：「在末後的日子，歌革和瑪各也必起來抵擋耶和華和祂的受膏者，卻必敗亡。」[20]

X. The War Against the Remnant: Psalm 2:10–12 and Revelation 12:13–17 對餘民的爭戰：詩篇二篇10–12節與啟示錄十二章13–17節

Psalm 2 concludes with a twofold movement: a warning to the kings (Psalm 2:10–11) and a final exhortation (Psalm 2:12):

詩篇第二篇以雙重運動作結：對君王的警告（詩篇二篇10–11節）和最後的勸勉（詩篇二篇12節）：

Psalm 2:10–12 (MT): וְעַתָּה מְלָכִים הַשְׂכִּילוּ הִוָּסְרוּ שֹׁפְטֵי אָרֶץ: עִבְדוּ אֶת־יְהוָה בְּיִרְאָה וְגִילוּ בִּרְעָדָה: נַשְּׁקוּ־בַר פֶּן־יֶאֱנַף (*Wə'attāh məlāḵîm haśkîlû; hiwwāsərû šōfəṭê 'āreṣ. 'lḇdû 'eṯ-YHWH bəyir'āh; wəgîlû bir'ādāh. Naššəqû-ḇar pen-ye'enaf*) "Now therefore, O kings, be wise; be warned, O rulers of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest He be angry."「現在，你們君王應當省悟！你們世上的審判官該受管教！當存畏懼事奉耶和華，又當存戰兢而快樂。當以嘴親子，恐怕祂發怒。」

Rashi, on Psalm 2:10, provides an eschatological reading even within his predominantly historical framework: "The prophets of Israel are merciful people, who admonish the nations of the world to turn away from their evil, for the Holy One Blessed be He welcomes both evil people and good people."[21] This admonition of the nations parallels the situation in Revelation 12:12, where a heavenly voice warns: "Woe to the earth and the sea, for the devil has come down to you in great wrath, because he knows that his time is short" (οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει / *ouai tēn gēn kai tēn thalassan, hoti katebē ho diabolos pros hymas echōn thymon megan, eidōs hoti oligon kairon echei*).

拉希在詩篇二篇10節的註解中，即便在其以歷史為主的框架內，也提供了末世論的解讀：「以色列的先知是憐憫的人，他們勸戒世上的列國離棄惡行，因為聖者——願祂受頌讚——既接納惡人也接納善人。」[21] 這種對列國的勸戒平行於啟示錄十二章12節的情形，天上有聲音警告說：「地與海有禍了！因為魔鬼知道自己的時候不多，就氣忿忿地下到你們那裡去了」（οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει / *ouai tēn gēn kai tēn thalassan, hoti katebē ho diabolos pros hymas echōn thymon megan, eidōs hoti oligon kairon echei*）。

In Revelation 12:17, the dragon, enraged by his defeat, goes to make war against "the rest of her offspring, who keep the commandments of God and hold to the testimony of Jesus" (τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ / *tōn tērountōn tas entolas tou theou kai echontōn tēn martyrian Iēsou*). This "remnant" is the community that has heeded the warning of Psalm 2:10–12 — those who "serve the LORD with fear" and "kiss the Son" — while the dragon represents those rulers of the earth who persist in their rebellion and refuse to submit to the LORD's Anointed.

在啟示錄十二章17節中，龍因敗亡而怒，去與「她其餘的兒女，就是那守神誡命、為耶穌作見證的」爭戰（τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ / *tōn tērountōn tas entolas tou theou kai echontōn tēn martyrian Iēsou*）。這「餘民」就是那聽從了詩篇二篇10–12節之警告的群體——那些「存畏懼事奉耶和華」且「以嘴親子」的人——而龍則代表那些堅持叛逆、拒絕順服耶和華受膏者的世上君王。

XI. Synthesis: The Dramatic Structure of Revelation 12 as a Re-Performance of Psalm 2 綜合：啟示錄第十二章作為詩篇第二篇之再演出的戲劇結構

When the two texts are placed in structural parallel, the correspondence becomes comprehensive:

當兩段經文被放在結構性的平行中，其對應關係便呈現出全面性：

Psalm 2:1–3 → The nations rage, the kings conspire against the LORD and His Anointed. **Revelation 12:3–4, 7, 17** → The dragon rages, the powers of evil wage war against God and His Christ. 詩篇二篇1–3節 → 列國喧嚷，君王密謀抵擋耶和華和祂的受膏者。啟示錄十二章3–4、7、17節 → 龍怒吼，邪惡勢力向神和祂的基督爭戰。

Psalm 2:4–5 → The LORD laughs, speaks in wrath, terrifies them. **Revelation 12:7–9** → The dragon is defeated, cast from heaven, his conspiracy reduced to futility. 詩篇二篇4–5節 → 耶和華發笑，在怒中說話，驚嚇他們。啟示錄十二章7–9節 → 龍被打敗，從天上被摔下，其密謀歸於徒勞。

Psalm 2:6 → "I have set My King on Zion." **Revelation 12:5b** → The child is "caught up to God and to His throne." 詩篇二篇6節 →「我已經立我的君在錫安。」啟示錄十二章5節下 → 孩子「被提到神寶座那裡去了。」

Psalm 2:7 → "You are My Son; today I have begotten You." **Revelation 12:5a** → "She bore a male son" — the Messianic birth. 詩篇二篇7節 →「你是我的兒子，我今日生你。」啟示錄十二章5節上 →「她生了一個男孩子」——彌賽亞的誕生。

Psalm 2:8–9 → "Ask of Me… You shall shepherd them with an iron rod." **Revelation 12:5, 10** → The child "who is to shepherd all the nations with an iron rod"; "the authority of His Christ has come." 詩篇二篇8–9節 →「你求我……你必用鐵杖牧養他們。」啟示錄十二章5、10節 → 那「將要用鐵杖牧養萬國」的孩子；「祂基督的權柄現在來到了。」

Psalm 2:10–12 → Warning to kings: "Serve the LORD with fear… Kiss the Son." **Revelation 12:12, 17** → Warning: "Woe to the earth"; the dragon wars against the faithful remnant. 詩篇二篇10–12節 → 對君王的警告：「存畏懼事奉耶和華……當以嘴親子。」啟示錄十二章12、17節 → 警告：「地有禍了」；龍向忠信的餘民爭戰。

XII. Conclusion 結論

Revelation 12, read through the lens of Psalm 2, reveals itself not as a bizarre or disconnected apocalyptic phantasmagoria but as a deeply rooted, theologically coherent re-performance of the Messianic drama first articulated in Israel's royal psalm. Every major element of Revelation

12 — the raging enemy, the birth of the sovereign child, the enthronement, the iron scepter, the futility of rebellion, the defeat of the adversary, and the ongoing war against the faithful — finds its generative source in Psalm 2. The Targum, Talmud, Midrash Rabbah, Midrash Tehillim, and Geonic exegesis confirm that Second Temple and Rabbinic Judaism read Psalm 2 as a text about the eschatological Messiah, the war of Gog and Magog, and the ultimate triumph of God's anointed King. The Church Fathers — Hippolytus, Methodius, Victorinus, Oecumenius, and Andrew of Caesarea — similarly recognized the Psalm 2 substructure of Revelation 12 and built their Christological and ecclesiological exegesis upon it.

透過詩篇第二篇的視角閱讀啟示錄第十二章，可以發現它並非怪異或斷裂的啟示文學幻象，而是一場深深扎根、神學上一貫的彌賽亞戲劇之再演出——這戲劇最初在以色列的王家詩篇中被表述。啟示錄第十二章的每一個主要元素——怒吼的仇敵、至高嬰孩的誕生、登基、鐵杖、叛逆的徒勞、敵者的敗亡、以及對信徒持續的爭戰——都在詩篇第二篇中找到其生成的源頭。塔古姆、塔木德、大米德拉什、詩篇米德拉什和加昂釋經確認了第二聖殿和拉比猶太教將詩篇第二篇解讀為一篇關乎末世彌賽亞、歌革瑪各之戰和神受膏君王最終凱旋的經文。教父們——希波呂圖、美多丟、維多利努、厄庫美尼烏斯和凱撒利亞的安德烈——同樣辨認出啟示錄第十二章的詩篇第二篇底層結構，並在其上建立了他們的基督論和教會論釋經。

John the Revelator, writing under the inspiration of the Holy Spirit, did not merely allude to Psalm 2; he structured an entire chapter of his Apocalypse as a cosmic, eschatological, and Christological expansion of this foundational Messianic text. To read Revelation 12 without Psalm 2 is to read the climax without knowing the prologue. To read them together is to behold the full sweep of God's redemptive drama — from the decree in eternity ("You are My Son; today I have begotten You") to its consummation in the New Creation, where the Lamb who was slain shepherds the nations with the iron scepter of everlasting righteousness.

啟示者約翰在聖靈的默示下寫作，他不僅僅是暗引了詩篇第二篇；他將其啟示錄的整個一章建構為這一根本彌賽亞經文的宇宙性、末世性和基督論的展開。不藉詩篇第二篇來閱讀啟示錄第十二章，就是在不知序幕的情況下閱讀高潮。將它們一同閱讀，就是觀看神救贖戲劇的全幅展開——從永恆中的旨意（「你是我的兒子，我今日生你」）到其在新創造中的完成，在那裡，被殺的羔羊以永義的鐵杖牧養萬國。

Endnotes 尾註

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[2] W. G. Braude, *The Midrash on Psalms* [Midrash Tehillim / Shoḥer Ṭov], 2 vols. (New Haven: Yale University Press, 1959), vol. 1, 35.

[3] Aramaic Targum to Psalms 2:6–7; Sefaria.org edition. See also S. Janse, *"You Are My Son": The Reception History of Psalm 2 in Early Judaism and the Early Church* (Leuven: Peeters,

2009), 46–49; S. Gillingham, *A Journey of Two Psalms: The Reception of Psalms 1 and 2 in Jewish and Christian Tradition* (Oxford: Oxford University Press, 2013), 74–76.

[4] M. I. Gruber, *Rashi's Commentary on Psalms* (Philadelphia: Jewish Publication Society, 2007), 177–179. See also A. Grossman, "Rashi's Commentary on Psalms and the Jewish-Christian Polemic," in D. Rappel (ed.), *Sefer Ha-Yobel Le-Moshe Ahrend* (Jerusalem, 1996), 59–74. D. Lasker, "Rashi and Maimonides on Christianity," in E. Kanarfogel and M. Sokolow (eds.), *Between Rashi and Maimonides* (New York: Yeshiva University Press, 2010), 3–21.

[5] Braude, *Midrash on Psalms*, vol. 1, 41–42. Cf. Mariano Gómez Aranda, "Medieval Jewish Exegesis of Psalm 2," *Journal of Hebrew Scriptures* 18 (2018), art. 3.

[6] BT Sukkah 52a. Soncino edition. See also Sefaria.org.

[7] Yalkut Shimoni §621 on Psalm 2:9. Cited in A. Lukyn Williams, *A Manual of Christian Evidences for Jewish People* (London: SPCK, 1919), vol. 2, 121–122.

[8] Genesis Rabbah 44:8. Soncino Midrash Rabbah edition, vol. 1, 365–366.

[9] Y. Kafih, *Tehillim im Targum u-Perush ha-Gaon Rabbenu Saadiah* (Jerusalem: Ha-Tehiah, 1966), 44–47. See Gómez Aranda, "Medieval Jewish Exegesis," 3–4.

[10] J. Alobaidi, *Le commentaire des Psaumes par le qaraïte Salmon ben Yeruham: Psaumes 1–10* (Bern: Peter Lang, 1996), 329–330.

[11] F. Eissler, *Königspsalmen und karäische Messiaserwartung: Jefet ben Elis Auslegung von Ps 2.72.89.110.132 im Vergleich mit Saadja Gaons Deutung* (Tübingen: Mohr Siebeck, 2002), 31–115.

[12] Maimonides, Introduction to Sanhedrin Chapter 10 (Perek Ḥeleq). Cited in Williams, *Manual*, vol. 2, 122.

[13] Hippolytus, *Treatise on Christ and Antichrist* §61. ANF, vol. 5. Text available at newadvent.org/fathers/0516.htm.

[14] Ibid.

[15] Methodius, *Symposium, or Banquet of the Ten Virgins*, Discourse VIII, ch. 9. ANF, vol. 6. Text available at newadvent.org/fathers/062308.htm.

[16] Victorinus, *Commentary on the Apocalypse*, on Revelation 12:1–5. ANF, vol. 7. Text available at newadvent.org/fathers/0712.htm.

[17] Andrew of Caesarea, *Commentary on the Apocalypse*. See Eugenia Scarvelis Constantinou, *Andrew of Caesarea and the Apocalypse in the Ancient Church of the East* (Montréal: Université Laval, 2008). See also Francis X. Gumerlock, "Patristic Commentaries on Revelation," *Kerux* 23/2 (2008).

[18] Methodius, *Symposium*, VIII.5. ANF, vol. 6.

[19] Braude, *Midrash on Psalms*, vol. 1, 41.

[20] Ibid., 35.

[21] Gruber, *Rashi's Commentary on Psalms*, 178–179. See M. A. Signer, "King/Messiah: Rashi's Exegesis of Psalms 2," *Prooftexts* 3 (1983), 273–284.

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